DIALOGUES

ON THE

Passions, Habits, and Affections

Peculiar to

CHILDREN:

WHEREIN

The Infant State of the SOUL is fully displayed, the first Dawnings of VICE and VICIOUS HABITS clearly pointed out, and plain practicable Hints given to check the GROWTH of these, and cultivate every Appearance of Virtuous Inclinations in the tender Minds of the YOUTH of Both Sexes:

DESIGNED

For the Use of Parents, who make the Virtue and Happiness of their CHILDREN the chief Object of their Wishes; and all others, to whom the Education of YOUTH is committed, and who design to make Conscience of the Discharge of that Great and Important Trust.

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FORRESTER, J.

PREFACE.

MOST Moraliſts, who have writ on the Paſſions, have directed their Enquiries towards the State of the Soul of Man when of adult Age, and have only mentioned the infant State of the Mind, by Accident, or in Illuſtration of their Doctrines relating to an advanced Age: Therefore, I thought it might not be deemed an unprofitable Labour, to treat of the Paſſions peculiar to the firſt and earlieſt Stage of Life, as it is certain, that moſt of thoſe Habits and Affections, which diſplay themſelves in Manhood, are to be met with in Miniature in the infant Mind; and, by being overlooked in that State, gather Strength, and take ſuch deep Root as never to be eradicated.

The Signs, Symptoms, and Prognoſticks of every Affection, whether vicious or virtuous, diſplay themſelves as ſoon as we begin to live; and, to a penetrating inquiſitive Diſpoſition, are as eaſily diſcovered, as when grown to their full Height: But as the Actions of Children are not ſo intereſting, or of ſuch immediate Importance to the Peace and Concern of thoſe

about them, as thoſe of grown up Perſons, their Cauſes and Conſequences are not ſo much adverted to, which is the only Reaſon why we are ſo often deceived in our Judgment of the Tempers and Diſpoſitions of Children; for if we were as attentive to every Emotion of their Minds, and were accuſtomed to form Conjectures about their Motives of Action, as we are about thoſe of adult Perſons, we ſhould be furniſhed with ſufficient Materials to form a Judgment of what Paſſions, Appetites, or Affections are moſt likely to be predominant in the Conſtitution of the Soul.

But to make theſe Obſervations, requires more Care, Diligence and Judgment, than are, for the Generality, to be met with amongſt thoſe who are now a-days entruſted with the Education of Youth; and, for this Reaſon, I apprehend the Uſefulneſs of an Enquiry of this Nature, which may aſſiſt them in this the moſt important Part of their Duty, will appear in ſome Meaſure neceſſary.

I have the higheſt Eſteem and Veneration for the Office of a Tutor, and look upon Gentlemen properly qualified for that great Truſt, not only as the moſt uſeful, but, I am ſo old faſhioned as to ſuppoſe them, the moſt honourable Members of Society. That they are now looked upon in this Light by very few, is a melancholy Truth, and one of the moſt glaring Inſtances of the great Depravity of the preſent Age. Strange! that Men ſhould hold in ſo great Contempt, thoſe from whom, under

God,

God, they receive the greateſt Benefit, as rational Creatures; but indeed, I am afraid it is likewiſe as true, that few, very few, of the preſent numerous Tribe of Teachers, really deſerve that Eſteem which their Profeſſion in former Ages received, and merited, from all the thinking Part of Mankind: But this I muſt ſay, in Vindication of many of them, that it is rather owing to their Want of Encouragement, than of Abilities; to a wrong Notion of Parents, as to the Deſign of ſending their Children to School, than Ignorance in the Tutor, of what ought to be the chief Object of his Care. Moſt Parents imagine, that the ſole Deſign of ſending their Children to Boarding Schools, is to acquire a ſuperficial Knowledge of the Languages, and ſome other Sciences, whereas in Fact, theſe are the moſt trifling Concerns of a Tutor who knows the Deſign and Dignity of his Profeſſion, and the moſt uſeleſs Knowledge the Child can imbibe; for of what Signification is it to a Youth, that he has crammed his Head full of the ancient and modern Languages, and made himſelf acquainted with the Theory of ſome of the learned Sciences, if no Care is taken to cultivate his Mind, and weed the Soul from thoſe innumerable moral Diſeaſes, and vicious Affections, which are apt to ſpring up in every infant Mind, if not prevented by the Diligence of a judicious and conſcientious Tutor. The Stock of Ideas he has acquired, in the Courſe of his Studies, inſtead of being

uſeful

useful and beneficial to him as an Individual, and to Society in general, may give Strength and Vigour to some turbulent Passions and vicious Habits, which, without these Helps, might have remained concealed, or, at least, might not have been productive of such fatal Consequences either to himself or the Community. Thus, suppose Pride and Self-Conceit the predominat Passions; the Consciousness of Science may swell them up to such an immoderate Height, as to render the Possessor both unhappy, troublesome, and ridiculous; whereas, if the Tutor has discovered an early Tendency in his Pupils to those base Affections, by due Care he might have laid them under such Restraint, that the Principle of Pride would operate no further, than to produce a noble Emulation to excell in real and intrinsic Worth, and that the more he knew, the less Reason he had to value himself upon it, since every Step in the great Ladder of Knowledge, teaches, with greater Certainty, this great Truth, that the little Human Nature is capable of knowing, is, in Proportion to what we wish, and what we want to know, but as a Grain is to the whole Universe, as Nothing is to Infinity. This Truth, rationally inculcated upon the tender Minds of Youth, by such Means and Degrees, as their infant Reason is capable of comprehending, would banish that Bane of polite Conversation, Obstinacy, from the Minds of Youth, and root out that unsocial Affection, Self-Conceit and

Sufficiency from the knowing Part of Mankind; but if the Tutor does not attend early to the first Budding and Appearance of these ugly Maladies, they soon become a Part of the Essence of the Soul, and are to be expunged only with LIFE; *and in such Case, of what Use is the Knowledge of* Greek *and* Latin, *and the rest of the meerly speculative Sciences, but to render the Man learnedly ridiculous, and scientifically wretched.*

I know a great many Gentlemen, *who take upon them the* Education, *as it is falsly termed, of Youth, who are sensible, that the watching the Motions of the Soul, and the first Appearances of the Passions, in order to cultivate some, to eradicate others, and to direct the whole to the Purposes of Virtue and Happiness, is the chief, if not the only Part of a Tutor or Master's Business; yet are laid under such Restraints, as to be obliged to make that the least Part of their Study, tho' otherwise both capable and willing. Some Parents are so far from giving such Instructions, or in concurring with the Tutor in the great and main Design, the forming of the Mind, that their first Instruction is, to take Care, not to thwart little Master's wayward Inclinations; but to prevail upon him, in the Manner most suitable to his present Disposition, to learn and go through the common Exercises of the Schools; which is in other Words, however peevish, ill-natured, sullen, morose, passionate, obstinate, or otherwise vi-*

cious,

cious, you find this your Pupil, teach him but to ſpeak bad Latin, *harſh* French, *make a genteel Scrape, a Bow,* &c. *and you have done your Duty; let his Diſpoſition of Mind be never ſo deformed, theſe Accompliſhments will ſufficiently atone for it, and entitle you to about as much for the Education, as you call it, of my Son and Heir, as I give the Wretch who rubbs down my Horſe's Heels.*

This Inſtruction the Tutor muſt comply with, or he muſt not expect Maſter to continue under his Care: But what is the Conſequence? Only this: The Tutor, who has had a liberal Education, and expects, juſtly, to live by his Profeſſion, takes as many Pupils as he can cram into a large Houſe, in order that the Number may compenſate for the Smallneſs of the Allowance he gets with each. When he has packed his Houſe as full as it can hold, it is ſimply impoſſible, that he can beſtow that Care and Attendance on each Youth, which, if he intended really to make him a rational Creature, the Nature of the Thing would require; but contents himſelf with teaching them the Languages, and other ſpeculative Sciences, as he would a Parcel of Parrots or Magpies: He may indeed, for his own Peace, eſtabliſh ſome Rules for common Decency and Decorum, and may now and then read Lectures of Morality and Divinity, to give them as juſt a Notion of theſe great Points as his Time will allow; if they learn it, if it makes any Impreſſion upon them, happy for them; but

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if otherwiſe, he gives himſelf no further Trouble about it; by which means, whatever bad Habits they brought from home, root themſelves in the Mind, and many more which were Strangers to the Soul, take footing in ſuch a manner, as to check the Growth of every virtuous Affection, and that in Spite of the Tutor; for as he has not Leiſure to watch their firſt Appearance, and check them in their Bud, they nouriſh themſelves, till they become too ſtubborn to be baniſhed from the Place they have uſurped: Nor can the Parent complain, ſince he has had as much of the Tutor's Labour as he has paid for, and if that is not ſufficient for the Education of his Child, he is to blame his own Avarice; and the Son has reaſon to curſe him, ſince theſe Habits may either render him entirely miſerable, or ſour all his future Enjoyments, by the painful Struggle he is obliged to undergo in combating them, as ſoon as he has attained to ſo much Reaſon as to diſcover their Deformity and Conſequences.

To ſuch Parents, who either think the Peace and future Happineſs of their Offspring, does not depend upon the early Culture of the Mind, or are ſo avaritious, as to deny ſuch ſuitable Encouragement to thoſe they entruſt with their Education, as may enable them to beſtow the neceſſary Time and Attendance, which the Importance of the Taſk requires; or to ſuch Tutors, who underſtand ſo little of

their Buſineſs, as to believe they are only obliged to teach their Pupils the Languages and abſtruſe Sciences, and no further concern themſelves about the Diſpoſitions of the Mind, but as they are relative to theſe leſs intereſting Studies, I ſay, to ſuch Parents and Tutors, what I am about to offer on the Subject of the INFANT PASSIONS, *may ſeem both unneceſſary and abſurd: To theſe, if there are any of ſo little Judgment or Conſcience, I write not; I pity them, and would convert them if I could; but am afraid, what I can offer, will have but little Weight with Minds ſo ſtrangely prepoſſeſſed againſt the Force of ſo glaring a Truth. However, I hope the Generality of thinking Parents and Tutors, will agree with me in the main, that the Paſſions are too much neglected, that more Evils flow from an uncultivated Heart, than from the Ignorance and Weakneſs of the Underſtanding; and that it is more for the Happineſs of Society in general, and conſequently that of every Individual, to be taught the latent Springs of the ſeveral Habits and Affections of our Hearts, than with any, or all the Branches of human Literature. The Knowledge of the one makes us happy in ourſelves, and teaches us that Contentment lies within the Reach of every Mortal, however circumſtanced; whereas the Knowledge of the other, but makes us more dependant on outward Objects for our Peace, and can communicate*

municate real and ſolid Pleaſure but to ſome few in particular Circumſtances; and even theſe few muſt be Maſter of the firſt, before they can have any true and uſeful Reliſh for the laſt: From all which I would only inſinuate, that Parents themſelves ought to ſtudy early the Diſpoſition of their Children, and provide againſt the Growth of every irregular Deſire; and when they put them under the Care, either of a private or publick Tutor, that they ſhould give him ſuch Inſtructions and Encouragement, as may enable him to beſtow his Time and Abilities upon the main Object, viz. *the forming the Mind to the Love of Virtue and Order. It is for the Advantage of ſuch, that the following Sheets are deſigned. I have ſtudied Perſpicuity rather than Ornament, and avoided, as much as poſſible, all ſcientific Words, or abſtruſe Terms, that I might accommodate myſelf to the Capacity of Readers of all Ranks; for which I hope the Criticks will excuſe me, as my Deſign was not ſo much to write philoſophically, as intelligibly.*

I have choſen to throw my Thoughts into the Form of Dialogues, for the Sake of being leſs cramped in Style, and having more Liberty than I could allow myſelf in the Form of a Syſtem; and I believe the Generality of Readers are better pleaſed with that Manner of writing than with any other, eſpecially if judiciouſly executed; and perhaps it is one

Reaſon

Reaſon why Morality is ſo little read by the Bulk of Mankind, that great Part of the Writers on that Subject, have choſen either the Form of a Syſtem, or the too looſe and declamatory Style of an Eſſay; the one requires too much Attention and Abſtraction of Thought to be pleaſing, and the other affecting the Paſſions more than the Underſtanding. The Dialogue is a Medium between both, has in all Ages been uſed with Succeſs, to convey Knowledge to Youth, and therefore is a proper Form to be uſed in a Subject which chiefly relates to them.

DIA-

DIALOGUES

ON THE

PASSIONS, HABITS, APPETITES, AFFECTIONS, &c. peculiar to CHILDREN, &c.

DIALOGUE I.

Between *Eugenio* a Moraliſt, and *Horatio* Maſter of a Boarding-School near *London*.

SCENE. *The Boarding-School, and Places adjacent.*

Horatio. WELCOME, my dear *Eugenio*, to this my new Habitation; welcome to my Heart, my beſt of Friends and Patron; I bid you welcome to the Houſe, which you have ſo kindly provided for me; it's your own, as myſelf and every thing I have is; for you, Sir, have been more than a Father to me, you have formed my rude Mind, and new modell'd my Heart, made it tolerable to myſelf, and in ſome

meaſure fit to entertain ſuch a Gueſt as you are.

Eugenio. Thank you, *Horatio*; this much from another would look like Flattery, which of all Things on Earth I hate, but from you I take it, as the naked Thoughts of a grateful Mind, ſenſibly touched with the Sight of a dear Friend: Such I know you eſteem me, and ſuch I ſhall endeavour to continue to you while you continue ſo well to deſerve it. How does my fair Couſin your Spouſe, and how are my little Wards; I hope they have all now got over the Fatigues of their late Journey from the Country, and are reconcil'd to the Air and Situation of the Place.

Hor. My Wife is in perfect Health, thank God; and ſo are all the Youth under my Care. The Air of the Country is good, and our Situation free and open, we are not much cloſed up with Woods or Hills, nor yet too naked; we have juſt enough to ſhelter us from the Eaſt and North Eaſt Winds, and to terminate our Viſta's on the other Quarter. Our Soil is ſandy, and for that Reaſon I judge it leſs liable to Damps and Fogs than if it had been a heavy Loom or a Clay Bottom.

Eug. You judge right; a ſandy or chalky Soil may not be ſo beneficial perhaps to the Farmer, as a richer Mould, but it is better for your Purpoſe by far; in a deep Clay Country the Rain remains upon the Ground, and muſt only be carried off by the Exhalation

of

of the Sun, which in this Climate, in Winter Time, is too weak to effect it; but in a light gravelly Country, the Rain sinks through, and having nothing to stop its Course makes its way to Rivers and other Declivities, leaves your Soil with no more Moisture than is necessary for Vegetation, and frees you from those Fogs and Damps so dangerous to Health, and which are to be met with in a rich fertile Country. It is for this Article only I preferred your present to another Situation in any of the adjacent Countries, and I am glad you approve of it.

Hor. I acquiesce in every thing to your Judgment; for how is it possible for me to differ from you, if I employ my Understanding; since you yourself have modell'd it to your own liking.

Eug. Whatever Hand I had in forming or improving your Mind, whatever Pleasure you take in reviewing the Effects of my weak Endeavours, you have now, dear *Horatio*, an Opportunity of giving me ample Satisfaction, and the only Proof capable of convincing me that my Labour has not been lost.

Hor. I am glad that I shall be able at least to attempt the giving you that Proof; then tell me, dear Sir, what it is I can do, to testify my Gratitude for the many Favours you have so generously heaped on me; I am all Impatience till I know if it is in my Power, I am sure it is in my Will.

Eug. You miſtake my Meaning, *Horatio*; I doubt not your perſonal Gratitude to me, nor your Ability to give the Proof I want; if I did, I had not adviſed and promoted your Settlement here in this hazardous Branch of Buſineſs; in ſhort, the Proof I want, of my not having beſtowed my Labour in vain, is to ſee you make the ſame Conſcience in diſcharging the Duties incumbent on you as a Tutor, in the Education of the Youth I have put under your Charge, as I did in that of yours. You know your Father died when you could but juſt liſp his Name; he bequeathed you to my Care; I brought you up in my own Houſe, and was myſelf your Tutor in every thing, till I ſent you to the Univerſity, and from thence to travel. At firſt I deſigned you for the Altar, and gave you Learning ſuitable to that Function; but the Gentleman on whom I depended for a Living for you, dying before your Return from *Italy*, I laid aſide that Project, as I knew that a Clergyman, however qualified, without a ſufficient Income, makes a very contemptible Figure in this Age. I ſaw too much Honeſty in you for the Practice of the Law or Phyſick; and, beſides, in both theſe Profeſſions you would have required more Friends than I have to bring you into Repute; and I ſaw nothing in your Diſpoſition favouring the military Life. Your Education did not put you ſo much above, as it diſabled you from getting a Livelihood

Livelihood in the mechanical Way, therefore, *Horatio*, I pitched upon this Employment, wherein, if you follow my Inſtructions, and the natural Bent which I think I diſcern in your Mind, I believe you may live, if not with ſo much Eclat, yet with ten Times more Peace, Pleaſure, and Satisfaction than in any of the Branches I have now mentioned.

Hor. I am ſure I ſhall; and however contemptible a Figure the Name of a Tutor to Youth may make in the Eyes of the gay World, I hope I ſhall have that Satisfaction reſulting from a faithful Diſcharge of my Duty, as may be a ſufficient Recompence for the Loſs of that Countenance I might expect in a Station of Life more honourable in the Opinion of the Vulgar; and, Sir, by your Intereſt I hope to have ſuch a Number of Pupils, as may make it anſwer my Expectation in every Reſpect.

Eug. Such a Number of Pupils! that is an odd Expreſſion to ſet out with *Horatio*; what, are your Expectations built upon the Greatneſs of their Numbers? If ſo, I am ſtrangely deceived in you. I think by the Arrival of Mr. *Saltaſh*'s Son, which may be this Week, your Complement amounts to twenty Boys; now, if I have my Will, or any Influence on your Conduct, you ſhall not take one more under your Charge on any Account.

Hor.

Hor. Sir, I underſtood that you adviſed me to undertake this Affair as a Means both for a preſent Subſiſtance and a future Proviſion for a growing Family; if ſo, I believe Sir, according to the Price of the Neceſſaries of all Sorts, and the ſmall Allowance commonly given for the Board and Education of young Gentlemen, even of the beſt Rank, you will find the Number of Twenty inſufficient to anſwer the End propoſed, and the neceſſary Expence: If, Sir, the Parents of ſuch as I now have, would afford me as much as would ſubſiſt me and my Family, I own to you I ſhould think the Number ſufficient to employ all my Time and Faculties; but if they will not, I muſt be juſt to myſelf and Family, and take more Pupils, tho' I muſt diminiſh, in Proportion, the Attendance on each Individual.

Eug. If you are ſenſible, *Horatio*, that the Number of Twenty is ſufficient to employ your Time and Abilities, I think you ſhould have a nicer Virtue, than to take more on any Account; for it is not the Parents you wrong in that Reſpect; they, perhaps, deſerve no more of your Labour than they pay you for, but it is the poor Infants who are happy or miſerable juſt as you or Chance form them. Methinks this Thought ſhould determine you, if you cannot live upon the Income they bring, rather to drop the Buſineſs, than to turn meer Pedant, and ſell *Greek* and *Latin* for a

wretched Subſiſtance: But I have, *Horatio*, provided againſt the Temptation of Neceſſity; for I have undertaken to the Parents of all your Pupils, that you ſhall take no more than Twenty, and they have unanimouſly referred it to me to name the Encouragement proper in ſuch Circumſtances; which I am determined to regulate according to the Method I obſerve you purſue in Diſcharge of your Duty.

Hor. I thank you, Sir; this Favour is but of a Piece with the reſt of your friendly Offices; I heartily embrace the Conditions, and ſhall wiſh for no greater Charge than I have at preſent; I am perſuaded I ſhall be ſubject to no leſs Care and Attendance than if I had a Hundred, but I hope to reap infinitely more Pleaſure, as my Buſineſs will now become rational, and employ every Talent I am poſſeſt of.

Eug. It will without doubt; for I am now to give you the Inſtructions in which the Parents of all your Pupils are agreed, and inſiſt upon your Obſervation in the Education of their Children. They look upon the Languages and ſpeculative Sciences as the leaſt and moſt inſignificant Part of your Taſk; you are to teach them of theſe as much as their Genius and Capacity will admit of; but in the firſt Place, and above all, you are to teach them the Government of themſelves, their Paſſions and Appetites; in a word, you are not ſo much to make

them

them learned as wiſe; you are to have your Eye chiefly directed towards their internal Happineſs: Rather towards an Increaſe of Virtue and virtuous Habits, than to their abounding in human Literature.

Hor. I am glad their Inſtructions ſuit ſo well with my own natural Inclinations; I always thought the Culture of the Heart the great and moſt important Care of a Tutor; I know it requires great Patience, Penetration, and Labour to watch the Motions of the infant Soul, and diſcover the minute Seeds of Vice and Virtue, before they ſpring up into groſs Immoralities; but I hope by your Advice and Inſtructions on that Head, to diſcharge my Truſt with ſome Advantage to my Pupils.

Eug. My Advice and Aſſiſtance ſhall not be wanting, on this Occaſion. It is purely on that Account I have made you this Viſit. I intend to ſtay with you two or three Months, in order to aſſiſt you in making the proper Obſervations on the Diſpoſition of the ſeveral Boys under your Care, and the forming ſuch Rules for your Conduct, as may make your Taſk more regular and leſs fatiguing for the future. By this Time I ſuppoſe the Hurry of your Settlement is over, and the little Reſtraint, which the Appearance of ſtrange Company may have laid upon the Children, worn off, which may enable us the better to diſcover the truly natural State of their Minds.

Hor.

Hor. We are now perfectly ſettled, as much as if we had lived here for a dozen Years; and I think the Boys and I are pretty well acquainted; you know moſt of them already, and by that, may be better able than I am to form a Judgment of their ſeveral Diſpoſitions.

Eug. I do indeed know the general Bent of all of them, and would not recommend one to your Management, from whoſe natural Diſpoſition you might find over and above much Oppoſition to your Labours for their good: But this is certain, that the infant Mind is not long in one State. It requires cloſe Attendance, and to be daily dreſſed and pruned, elſe it either ſoon dwindles into a Shrub, or ſpends itſelf in luxuriant Weeds, which retard its future Progreſs, or at beſt, it is apt to warp itſelf out of Shape, and incline to one Side or other, ſo as to render it ridiculous or deformed: Man is the moſt tender, delicate, and froward Plant in Nature; there is nothing more difficult to rear, or liable to ſo many Accidents; for when you have by long and careful Obſervation got, as you may ſuppoſe, a tolerable Notion of their particular Diſpoſitions and predominant Paſſions, you are not to ſit down ſatisfied, and form you Rule, as if that State was unalterable, in the ſame Manner as if you were taking Cogniſance of the Diſpoſitions of a Mind grown to adult Age. No, by no Means; you muſt continue your Obſer-

vations as before, and never ſlacken in your Diligence; for in one Day, nay, in one Minute, ſome hitherto latent Seed may ſpring up, obvious to View, or ſome foreign Enemy may invade your Soil, and give a quite different Turn to the whole Mind; new Affections may diſcover themſelves, new Appetites take place, and ſome new longing or ardent Deſire may turn the general Biaſs of the Youth's Diſpoſition, to ſomething elſe different from what it was but a ſmall Time before; whence new Meaſures muſt be taken, and perhaps a quite different moral Regimen preſcribed.

Hor. I thought by ſtrick Obſervation, ſuch a Judgment might be formed of the Diſpoſition of a Pupil's Mind, as might ſerve for ever after to govern us in our Opinion and Management of ſuch a Perſon.

Eug. In Perſons advanced in Years, where the Paſſions and Habits are grown to full Maturity, you judge for the moſt Part right; however, even there I have known Accidents happen, which have changed the whole Frame of the Mind. I have ſeen the proud Man become mean ſpirited, and ſlaviſhly obſequious; I have ſeen the Choleric grown as remarkably Phlegmatic; the Covetous become Generous; and the tender ſimpathizing Soul give itſelf up to Cruelty and Revenge, at different Periods of Life. But in Children the Changes are not only more frequent, but they are naturally to be expected; and the

Habit

Habit and State of the Mind may vary oftener than that of the Body; for if you conſider the Nature of the Soul, it has few if any Paſſions innate or eſſential to its Conſtitution; it comes into the World white, pure, and unſpoted, free from any Taint or Biaſs whatever; and what we ſee grow up, and are ready to look upon as Part of it, is only the Effect of its Union with the Body, and the Power of outward Objects repreſented to it, and introduced to its Acquaintance by the Mediation of the Organs of Senſe; now as theſe vary every Minute, it is ſome time before a ſettled permanent Habit can be acquired. Thoſe which we ſee oftenеſt in Action, we are to conclude flow from the natural Bent of the Mind, which it may be in for that Time; but in an inſtant, ſome Appetite may arrive to Maturity in the Body; I mean the Organs may become ſtrong enough to excite in the Soul, and that may ſupplant the formerly predominant Habit, take up its Place, and give a new Face to the internal Structure of the Mind. New Objects may preſent, which before either were not ſeen or adverted to, and may excite new Deſires, new Springs, Sources, and Motives of Action, and quite confound our Obſervations on the former State of the Mind. Therefore, you are to be cautious, that you are not deceived; for you may be combating Virtues, when you imagine you are checking Vice; if you are not acquainted with

the Paſſion which governs for the Time, which, if laudable, you muſt endeavour to fix in its Station, and guard againſt every thing that may deſtroy its Predominancy, or leſſen its Vigour and Influence; and if vicious, you muſt endeavour to ſupplant; or if that cannot poſſibly be done, to lay it under as many Reſtraints as poſſible.

Hor. Do you, Sir, apprehend, that there are any vicious Habits in the Soul which cannot be eradicated, if diſcovered, and duly attended to. As you ſuppoſe few or none of the Paſſions are innate, methinks, if they are carefully looked after in the Minds of Children, they may be conquered and and deſtroyed entirely.

Eug. You may think me a moral Phyſician, *Horatio*, if you pleaſe, but no Quack; I have no Noſtrum to cure all Diſeaſes; no univerſal *Catholicon* in Ethics; nor do I pretend to be able to anſwer all poſſible Caſes, much leſs to root out all or every of the Paſſions. No, I believe, there are ſome, which, if not innate in ſome Children, are at leaſt ſo much a Part of their Make and Conſtitution, that they are only to be effaced with their Being, or by ſupernatural Power. Such there are, *Horatio*, and I ſhall have Occaſion to mention them to you in the Courſe of our future Converſations on this Subject; in the mean Time, I ſhall viſit your little Seminary, after I have paid my Compliments to your Spouſe, and make what

what Obſervations I think may be uſeful for your Eaſe and Inſtruction, which I ſhall, from Time to Time, communicate to you without Order, or Form, juſt as they occur, leaving it to yourſelf, if you have a mind, to reduce our Speculations into ſyſtematical Order.

DIALOGUE II.

On the Means proper to be obſerved in diſcovering the Paſſions of Children; and ſome leading Obſervations on the Affections in general: between Eugenio, Horatio, *and* Eliza, *Wife to* Horatio.

Horatio. YOU have now, my dear Friend, ſeen our Oeconomy for the two or three Days you have been here, and have converſed with my Uſhers and the other Maſters I employ. I long to hear your Opinion of them.

Eugenio. As to your Oeconomy, I cannot diſapprove of it; I think my Couſin *Eliza* acts her Part with great Diſcretion; and you ſeem to have eſtabliſhed a very good Decorum in your little Seminary: But, *Horatio*, I muſt ſpeak my Mind freely; there appears in the Behaviour of the Boys a certain Air of Reſtraint; there ſeems an Awe and Dread upon their Spirits, when they ſpeak or aſk for any thing before you; and

and an Uneaſineſs in your Company, which I am ſorry to ſee, becauſe it is productive of the worſt of Conſequences, and muſt be a great Hindrance to your Diſcovery of their natural Diſpoſitions.

Eliza. With your Permiſſion, Sir, I think it neceſſary that Children ſhould be kept at ſome Diſtance. They are apt to grow pert, ſawcy, and ungovernable, if we make too free with them, or permit them the full Liberty of Speech in our Company: This prevents us being obliged to go to the ugly Extremity of Correction, which I heartily abhor, and obliges them, for Fear of incurring our Diſpleaſure, to curb their Tempers, and behave decently.

Eug. I know, Madam, you mean well in what you do, and it may in ſome meaſure have the Effect you propoſe; it may oblige them to behave with a forced unnatural Decorum in your Company, and conceal every thing that may incur your Diſpleaſure; but the very reverſe of that is what you muſt endeavour to bring them to: It is your Buſineſs to oblige them to diſcover their natural Weakneſſes, Follies, and Foibles in your Company, and no where elſe. You muſt perſuade them to let their Soul appear as naked before you, and with as little Diſguiſe, as their Bodies were, when they came into the World: How elſe, Madam, is it poſſible, that you ſhould diſcover the Diſeaſes of the Mind, which ought to be, and muſt be

your

your principal Study. But in this you will never be ſucceſsful, if you ſet out with a Practice which teaches them to conceal every bad Symptom. Would you call a Phyſician in a deſperate Caſe, and at the ſame Time endeavour to conceal the natural Indications of your Ailment, and to perſuade him you were in perfect Health, tho' almoſt expiring with the weight of your Malady.

Hor. I ſee plainly the Folly of keeping Children under a forced Reſtraint; but how will you prevent the bad Conſequences of keeping them under none at all. Youth are apt to grow ſelfiſh, headſtrong, and wanton, if not curbed in ſome meaſure; and whoever, Sir, has the Power, or endeavours to curb their Inclination, muſt expect to find them more reſerved in their Company than out of it.

Eug. I grant your Obſervation juſt, with ſome little Reſtriction; and I would not be underſtood, as if I meant to throw the Reins about their Necks, and let them follow their own Bent, without any Curb or Reſtraint; No, I am only for managing the Curb ſo dexterouſly, that they may not feel it, nor know they are under its Direction: But above all, you are to be cautious in the Choice of a proper Check. What your Spouſe means by keeping Children at a Diſtance, and in awe, I believe, is in other Words to inſtill into them a Dread and Fear

of

of thoſe who are entruſted with their Education: Now, *Horatio*, this Fear, which I know is the common Curb, uſed in Schools, is the laſt I would have you uſe; Fear is a baſe ſlaviſh Paſſion, which may breed Hands for the Galleys, or ſtore the World with Knaves and Hypocrites, but cannot produce a generous Friend, or a diſintereſted Patriot. Our Country is already overſtocked with titled Slaves and dignified Traytors; we want no new Supplies of ſuch Wretches, as Fear only can produce.

Hor. What other Paſſion would you work upon to keep Youth under Reſtraint; what other ſeems to be the earlieſt ripe, the ſtrongeſt for the moſt Part, and conſequently the fitteſt to keep the others in Subjection; for I own to you, I have no other Method of combating the Paſſions of the Mind, but by playing one againſt the other.

Eug. I grant that is the only Method; but then you are to be cautious how you marſhal them, and avoid giving Encouragement to ſuch as are in themſelves vicious, either in Nature or Degree; but above all, that Paſſion which you are to fix on as the Curb on all the reſt, muſt be the leaſt exceptionable of all the human Affections, and the Exceſs of it productive of the feweſt Evils, either to your Pupil or Society; for you may expect, that this Paſſion, which you nouriſh, in order to combat the reſt,

muſt

muſt daily gather Strength, in proportion as the reſt loſe Ground, and as the Youth encreaſes in Years; and conſequently, it may arrive to an Exceſs, which, the beſt, nay all of them are liable to, and ſo become really vicious, and perhaps more ſo than ſome of thoſe, for whoſe Sake you nouriſhed it to that unnatural Height.——There are, I grant, ſome Diſpoſitions, which only can be wrought upon by Fear of Puniſhment; I hope you have few of ſo baſe a Diſpoſition; if you have, you muſt take care by Degrees to nouriſh ſome Affections, that may check its Predominancy as much as poſſible, and hinder it from totally debaſing the Mind. But the Principle I would chuſe to build upon, would be Love, Benevolence, and Simpathy: From theſe you may expect the moſt generous and ſocial Fruits; and from their Exceſs the leaſt Danger is to be apprehended. Where theſe are not naturally ſtrong enough, or cannot be augmented, you may call Shame into your Aſſiſtance, which, tho' no innate Habit of the Soul, yet acts on moſt Minds, not totally vicious, with great Efficacy; if theſe are not ſufficient to form a Curb, you muſt, of Neceſſity, have recourſe to Fear; but never, but in Extremities, and with ſuch Delicacy, that if poſſible the Habit may not gather Strength by the Uſe you are conſtrained to make of it.

Hor. But ſtill, Sir, you have not anſwered the Objection I made, *viz.* that whatever Curb we uſe, Children, knowing we have Power over them, will naturally remain under Reſtraint in our Company, or give a looſe to all Manner of Folly, and force us to have recourſe to Fear, which you think ſhould be the laſt Reſort.

Eug. I ſhall now come to it, and obſerve to you, that if you work upon the Benevolence of their Natures, you have nothing to do, but expreſs what you would have them avoid; and they naturally do it, not out of Fear of Puniſhment, but for Fear of giving you Uneaſineſs, which is by much the moſt generous Motive; and when they have habituated themſelves to that Behaviour, out of Regard to your Satisfaction, as they ripen in Underſtanding, they muſt continue it for the Beauty they themſelves obſerve in it, and the Advantage they daily find reſulting from it to themſelves. But, in the firſt Place, you are by all Means to gain their Eſteem and Confidence, and bring them, if poſſible, to act with the ſame Freedom they would, when alone; and leaſt ſome Reſtraint ſhould ſtill remain, you muſt watch their Motions unſeen, in order to diſcover by what Paſſions they are moſt actuated; by theſe Obſervations you may form a Rule for your future Conduct, for you muſt not expect to hit upon any general Plan, that can affect them all alike; every one of them

them muſt be governed by Rules peculiar to himſelf, which you muſt frame from the moſt induſtrious Obſervation of his minuteſt Actions: And in order to it, there is only one general Rule to be obſerved, which I have already hinted; that is, to try to gain their Confidence, and oblige them to love, rather than fear you: This muſt be your Endeavour with all of them, without Exception, till you have formed ſuch a Notion of them, as to know diſtinctly what Culture the Mind of each Individual requires, or is capable of.

Hor. What Paſſions do you think ſooneſt diſcover themſelves in the Mind? Are the Seeds of them all naturally in the Soul, and grow ſpontaneous, or are any of them accidental?

Eug. Whether the Paſſions are all of them natural to the Mind of Man, is a Queſtion not decided by ethic Writers. In my Opinion, ſome are, but the greateſt of them are hetrogeneous; the firſt and grand Affection of the Mind, and what I take to be the Root of all the reſt, which either ſpring from it as their natural Parent, or are grafted upon it, is Self-love; and this you may obſerve productive of every thing, almoſt as ſoon as we are born. The Principle itſelf is natural to the Mind, nay eſſential to it; for I think it would appear the groſſeſt Abſurdity in Nature, to ſuppoſe a Being not delighted with its own Exiſtence, or in-

different about the Preſervation of it; as it is natural to us, and we cannot exiſt without it, all Attempts to deſtroy it totally muſt be ridiculous and abſurd: But yet, if it is not directed to proper Objects, and kept within natural Bounds, it is of all the other Paſſions the moſt malignant; and as I have ſaid before, it is the Parent of them all, whether virtuous or vicious. It is not eaſy at firſt ſight to obſerve the Effects of Self-love upon Infants, tho' to a Mind abſtracted, it appears at once the Spring of all their Actions. However, the firſt Fruit of this Affection is the Deſire of Self-preſervation, which prompts us to ſeek after the Means to prolong our Exiſtence and make it happy, and to avoid every thing that can hurt, moleſt, or deſtroy it. This begets Fear; and this I think is the firſt Paſſion which we can diſtinctly Trace in the Mind of a Child: They are ſuſceptible of it almoſt ſooner than they can conceive the Nature of Danger; and it is the Misfortune of Numbers, that the Nurſes find this ſo eaſily improved to their Purpoſes, that Children find the Effects of this Paſſion as long as they live, in a much ſtronger Degree, than it is poſſible it could have arrived at without their help.

Hor. Do you think Fear as natural to us as Self-love; if ſo, methinks, it ſhould no more be eradicated than that Paſſion, but directed to proper Objects.

Eug.

Eug. Fear is nearly as natural to us as Self-love; but it is only a ſecondary Affection, and conſequential of that firſt Principle. The Soul feels, and is conſcious of its own Exiſtence, the Moment it begins to be; but it is only Experience which teaches it that this Being is liable to Diſſolution, Accidents, and Pains. It is not long before it acquires this Knowledge, and with it the Habit of Fear, but we may naturally enough ſuppoſe a Period, however ſhort in Duration, wherein the Soul was inſenſible of Pain, and incapable of Fear; therefore I take Fear to be only an acquired Habit, tho' neceſſary to our Happineſs and Preſervation. That is, if you deſire it entirely, "That Emotion "of the Mind on the Apprehenſion of any "Danger;" but if you deſire it, "That "Faculty in the Mind of diſcerning what "is, or may be hurtful," then it is as natural as Self-love; but this laſt, tho' given by ſome School-men, is not the true Definition of Fear, for this diſtinguiſhes it from no other Perception of the Mind, and would eſtabliſh as many different Paſſions and Affections, as there are different Perceptions, or Objects of Perception. The Perception of real Danger is natural to the Soul, which we are not to reſtrain, but we are to endeavour to reſtrain the Effects, and to check the Habit of creating viſionary Danger, or ſuppoſing real Evils to be greater than they really are; but I don't deſign at this Time

to

ſpeak to you of any particular Paſſions, I was only about to point out to you the original or primary Affections, from whence all the reſt ſpring ; I have obſerved to you, that Self-love has begot Fear, which I look upon to be the eldeſt Son of the Paſſions. This begets Hatred, and that Anger, with all the Train of unſocial Affections : For if you once ſuppoſe the Soul capable of diſtinguiſhing Danger, it is as natural for it to hate thoſe Objects, which threaten it, as it is to love its own Exiſtence, ſo that Hatred muſt follow cloſe upon Fear. This is one Branch of the Production of Self-love. The next is Pride or Self-conceit. This Paſſion is not ſo early in the Mind as Fear, or Hatred ; becauſe it requires a longer Degree of Underſtanding before it can unfold itſelf : The Mind muſt be capable of comparing its own Abilities, with that of ſome other Being. When it has done ſo, Self-Love obliges it to determine the Difference in its own Favour, and to fancy a Superiority ; with this Thought it is delighted, and ſo Pride is begot ; but when it has been making this Compariſon, or ſuppoſes any body elſe employed in doing ſo, and ſees the remoteſt Probability that the Difference muſt be declared againſt it, than the Mind feels a certain uneaſy Emotion under this Apprehenſion, which is no other than Shame begot upon Pride ; we fancied ourſelves ſuperior in ſome Degree to ſome other, or poſſeſſed of

ſome

ſome Excellency on which we valued ourſelves, and believe we are about to be deſpoiled of that Triumph, in the Opinion of others, which mortifies our Pride, and gives us real Pain, which we endeavour as much as we can to avoid. The next Production and by much the moſt noble, of Self-love, are Compaſſion and Benevolence; as ſoon as we are capable of reflecting upon our own Exiſtence, we are in love with it, and of Courſe with every thing that renews that firſt Idea in our Mind; the Appearance of our own Likeneſs in another does this effectually, and begets in us a natural Love for every Individual of our Species, which, when communicated to the Generality, is called Benevolence; Compaſſion is a Species of Benevolence, it is that Emotion of the Soul, when we ſee any thing in Pain or Danger, and is in ſome meaſure allied to Fear. For as ſoon as the Soul is capable of diſcerning Danger to itſelf, it dreads the Appearance of it in every Shape; now, as Benevolence teaches us to love every Object that gives us Pleaſure, when we ſee any ſuch in Danger, Fear, mixed with Love of the Object, creates in us an uneaſy Senſation on its Account, which we call Simpathy or Compaſſion, which of all others is the moſt difficult to trace to its firſt Principle; however, I have ventured I think, with ſome Reaſon, to compound it of Self-love, Fear, and Benevolence. Theſe then, *Horatio*, *viz.* Self-love, Fear, Pride,

Shame, Benevolence, and Compaſſion are the primary Affections of the Mind, and the chief Inſtruments you are to work upon in cultivating the Minds of the Youth under your Care; by playing theſe properly againſt one another, you may reduce them all to the Government of Reaſon, and by their Means ſubdue every inordinate Affection, which either ſpring from them, or take root by Accident in the Soul; I have given you a general Notion of them, which I know is not new to you, tho' it may be to *Eliza*, for whoſe Benefit alone I made it, and as introductory to what I am to ſay more particular upon them, and all their Branches: But we ſhall cut off our Converſation here, as I know your Attendance is wanted amongſt the Youth! Adieu till Evening! But, a propos; I remember, at the Beginning of this Converſation, you aſked my Opinion of your Uſhers; now, I muſt tell you, I think them both meer Pedants; they are good claſſical Scholars, but know nothing of Men and Manners; beſides, I think the eldeſt has ſomething very rugged in his Diſpoſition; and ſurely, in his Countenance, which I apprehend capable of producing rather Fear than Love, which is quite contrary to our Plan of Government: I ſee the Boys dread him much, and he prides himſelf in ſhewing his Authority; my little Couſin *George* is frighted at his Looks, and dares not ſpeak if he is within

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Eye-ſhot of him, and was obliged to ſit as mute as a Fiſh all the Time of Dinner.

Hor. Having been long accuſtomed to the Buſineſs, they have contracted a Harſhneſs in their Looks, that is not natural to their Diſpoſition, which I hope you will find to correſpond with your Wiſhes: I have propoſed to accuſtom the Boys to ſilence, eſpecially at Meals; and I hope you do not diſapprove that Part of my Conduct.

Eug. By no Means, it is very becoming; but I would have you, your Uſhers, and all at your Table, obſerve the ſame Rules you preſcribe the Youth; I can ſee no Reaſon why a briſk lively Boy ſhould be debarred ſpeaking on proper Occaſions, while a ſurly Brute of an Uſher chatters what he pleaſes, and you and all about you are entertaining yourſelf with what Nonſenſe you think of; if you preſcribe nothing to them, but what you practiſe yourſelf, your Example will have greater Weight than all your Precepts, and ſhew them the Beauty of the Behaviour you inculcate: But if your Uſhers may take the Liberty to break a ſilly Jeſt, or laugh aloud at their own dull Conceit, how can you imagine a Boy is to be reſtrained from imitating him as well as he can; I wiſh the Uſhers Tempers may be as good as your Fancy, but I own at preſent I have a contemptible Notion both of that and their Underſtanding. However, I ſhall know better in a little Time; mean

while, if you are obliged to have Recourſe to harſh Uſage, make theſe Creatures the Inſtruments, to preſerve with the Youth an Opinion of the Benevolence of your own Diſpoſition.

DIALOGUE III.

On the Paſſions of Self-love and Fear; between Horatio, Eugenio, *and* Eliza.

Eliza. I Hope, Sir, you have been diverted with your Sport this Afternoon; I always heard you was a great Lover of Fiſhing; I am glad this Country affords you the Opportunity. *Horatio* and I longed for your coming home, and ſo came to look for you, and know your Succeſs.

Eugenio. Thank you, Madam, for your Compliment; in return, I am glad to meet you this fine Evening; I have had but indifferent Succeſs, but ſufficient to ſave my Credit: You ſee I have got a Brace of fine Tench; I will ſend them home by the Servant, and continue our Walk till Supper-time.

Horatio. Let us take a turn towards the Ruins of the old Cathedral, there is a fine Proſpect from it, and ſomething venerable in the Remains of the antique Pile, which ſtrikes us with a Kind of aweful Reverence.

Eug. With all my Heart; and let us examine into the Source of that Awe, which you have joined to your Reverence for the old Church; I am afraid its ſome Remains of the Nurſery, ſome Remnants of Fear, and that Idea of Dread, which, Thanks to our Mothers and Grandmothers, is conſtantly connected with Churches, Church-yards, and Charnel-houſes; for without that, I can ſee nothing aweful in a Heap of old Walls, unleſs, I ſuppoſe them in ſuch a tottering State, as to be in Danger of falling on my Head, which I think theſe are not: Come, *Horatio*, tell me frankly, have not you ſomething of Raw-head and Bloody-bones occurrs to you as often as you look into a dark unfrequented Corner of a Church, or any thing belonging to it; and is not that the Source of your aweful Veneration for the Ruins of this ancient Structure?

Hor. I cannot enter ſo minutely into the Analyſis of my Ideas, as to know the Connection of thoſe I have at this Minute, with thoſe I conceived about thirty Years ago; all I can ſay is, I have no Fear, no Terror upon me, when I enter a Church, tho' alone, much leſs when I view this Building in Company, and in broad Day-light.

Eug. I believe, by the help of your Reaſon, *Horatio*, you have got the better of moſt of the Effects of that Terror, which your Nurſe inſtilled into you; but I ſhall convince you, that ſomething ſtill remains;

I ſhall purſue this Subject, as it correſponds with my Deſign of talking over with you the Riſe and Progreſs of the ſeveral Paſſions, for the Benefit of your young Pupils. I ſhall in the order of Things begin with Self-love, which is the primary Affection, if not the only one eſſential to the Soul; but that is ſo extenſive, and warps itſelf ſo much into all the Paſſions, that we ſhall have a better Idea of it, by obſerving, as we treat of the reſt, the ſeveral Degrees of it, which produce them, or are diſcoverable in their Progreſs; in the mean time, we ſhall begin with Fear, which is its firſt and ſtrongeſt Iſſue.

Hor. We ſhall liſten to you, Sir, with great Attention; but let us ſeat ourſelves firſt on this Bank, under the Shade of this venerable Oak, which, without the Addition of the Church, or the Help of Fear, inſpires me with Awe and Reſpect.

Eug. Fear is either real or imaginary; as it is real, it is natural, and is only the Emotion of the Soul, on the Perception of any approaching Danger; if the Emotion is ſuch, as only ſerves to avoid what we dread, it is far from being culpable; but if the Emotion is ſuch as diſables the Agent from the Means of eſcaping or preventing the Danger, then it is in Exceſs, and muſt be rectified, and is of the Claſs of imaginary Fear, which is the Emotion of the Soul on the Suppoſition of ſome Danger, either in Nature or Degree, created by Fancy or Imagina-

Imagination; which by all means muſt be rooted from the Mind, as it produces a ſlaviſh, groveling, cowardly Diſpoſition: But ſtrict Care muſt be taken in correcting this Habit, that real Fear may not be totally eradicated; for as that is conſiſtent with, and the chief Ingredient of rational Courage, if we are deprived of it, we become raſh, inconſiderate, and fool-hardy, a Diſpoſition both dangerous to ourſelves and Society.

Hor. How, Sir! can real Fear be an Ingredient of true Courage; methinks they are Contradictions in Terms.

Eug. If you think ſo, you certainly miſtake both the one and the other; for can you ſuppoſe a Man rationally brave, if he encounters any thing where he has not a true and adequate Notion of the Danger he is to run, and the Strength he is poſſeſſed of to overcome it: For inſtance, ſuppoſe a Man was in Danger of being devoured by a Lion or an Elephant, with nothing to oppoſe to their Rage, but his own natural Strength, would not he be a Madman, if he did not immediately take to his Heels, and ſtrive to ſave himſelf by Flight? or would any Man think him a Coward, if he did ſo? No ſurely; yet, they might with Juſtice conclude him ſuch, if he ran from a Man only equal to him in Strength, and not more advantageouſly equipped for the Combat; on the contrary, the Act of running away from the Lion was really an Act of Courage: It

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ſhewed he could perceive Danger without being irregularly moved by it; for if his Fear of the Lion had any Thing imaginary in it, it had deprived him of the Power of running away, he muſt have ſhrunk with the meer Apprehenſion of Danger, and have been incapable of eſcaping it. Thus, you cannot ſuppoſe Courage without apparent Danger, which the Soul muſt perceive, and be juſt ſo much afraid, and no more, than is neceſſary to animate its own Defence; and without this, the Man acts without Motives, and ſo is a Madman, or without the Notion of Danger, and has no Title to the Name of courageous.

Hor. Pardon me, Sir, I ſee my Error, and ſhall take care not to interrupt you for the future; if you pleaſe to go on with your Diſquiſition on the Riſe and Progreſs of Fear.

Eug. Nay, *Horatio*, wherever I advance any thing you do not thoroughly comprehend, pray let me know it; I was obſerving to you on the Management of Fear, that Care is to be taken, not to carry it to either Extreme: A Mind eaſily moved with every Appearance of Danger, and apt to magnify Circumſtances, will naturally produce a Coward; and a Mind uncapable through Impetuoſity or Raſhneſs, of conſidering the real Circumſtances of the Action he is engaged in, becomes equally ridiculous, and much more dangerous; the Virtue lies in the

the Mean between both; you may obſerve, that where there is little or no Underſtanding, there is no Fear: As for inſtance, an Infant is as ready to jump out of a Window, as to go into your Arms; its Underſtanding is not able to judge of the Height or Danger, and therefore it betrays no Symptoms of Terror. Shew it a Candle, or Fire, and it is ready to graſp at either, till it feels Pain by the Approach of Heat, then it draws back, and ever after ſhews Dread and Concern on the Approach of ſuch Things; and to give them any Idea of Fear, the Object muſt be capable of giving Pain to the Body; for you may dreſs up a Figure in the moſt monſtrous Shape to a new-born Infant, without frighting it in the leaſt, unleſs the Figure at the ſame Time make ſome Noiſe, that is harſh and diſagreeable to the Ear, or ſome Motion that threatens Danger to the Body; and this is the real Source of all imaginary Fear; the Nurſe takes a Fancy to quiet the peeviſh Child, and with this Intent, dreſſes up an uncouth Figure, makes it come in, and roar and ſcream at the Child in ugly diſagreeable Notes, which grate upon the tender Organs of the Ear, and at the ſame Time, by its Geſture and near Approach, makes as if it would ſwallow the Infant up. Here is immediate Pain, and the apparent Approach of Danger, which the Soul is capable of diſcerning, tho' not the Cheat, and is put naturally into an Emotion

to avoid it, which is greater, as its Powers of eſcaping are ſmall; and the Idea of this firſt Fright is ſo ſtrongly impreſſed upon its Mind, that it occurrs as often as any thing, having the moſt remote Reſemblance to it, is preſented to the Eye or Ear, and by Degrees it becomes ſo fearful, that it can look at nothing, which is not familiar to it, whether the Figure be frightful or not. I have ſeen Children at a Country Village, as much terrified at the Sight of a City Beau, as at an Apparition; at a Red-Coat and Feather, as a Raw-head and Bloody-bones; and yet both theſe Gentlemen ſuppoſed they were far from making a ſhocking Figure; but the Novelty of their Appearance brought back to the Child's Memory the Idea of its firſt Fright, and raiſed of courſe the ſame Emotion; but beſides this, there is a common Trick of Nurſes, which contributes to this Dread of Novelty, that is, when the Infant is waſpiſh, and any Stranger preſent, they cry, come take him, take him away with you, put him in your Pocket, and ſo forth, till the poor Thing is terrified with the Fear of leaving its Nurſe, and the Idea of that Fright returns as often as it ſees an Object which is new to it; I muſt likewiſe obſerve, that there are ſome Children, ſo tenderly organized, that many Kinds of Sounds are harſh to their infant Ears, and apt to fright them; and ſome Colours ſtrike them with too great and quick a Glare, and have the

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ſame Effect, till by Cuſtom, they are made familiar to their Organs. Surprize, to which Children are more liable than grown up People, is another Source of Fear; for any Object, ſtriking the Senſes contrary to Expectation, awakens the Principle of Self-preſervation; and as the Soul has not Time to conſider all the Circumſtances of an Object ſo haſtily repreſented, it firſt provides againſt Danger, and falls into the ſame Emotion, as if ſomething of that Kind was actually at Hand, till it has Time to recollect itſelf, and examine the Fallacy; but in Children, that firſt Surprize, eſpecially if their Nurſes often accuſtom them to ſuch, takes ſuch deep Root in their Memory, that many Things ſurprize and fright them, when there is no manner of Ground for it. Theſe are the Springs of moſt of our infant Fears, which grow up with us in ſpite of the Underſtanding; and you find no other Kind of Fear, till the Child is turned of five or ſix, but what is drawn from theſe Sources, *viz.* the Appearance of Objects, capable of giving them Pain; Objects, with the Idea of Pain, connected with them by the Imagination, ſuch as Raw-head and Bloody-bones, *&c. &c.* Objects, that are new to them, with the Idea of Danger connected to them, and ſudden Surprizes, which in Young and Old always create ſome Degree of Terror, but in Children more eſpecially, if their Appearance is really capable of producing the former Ideas.

This is the firſt Stage of Fear, in which the Underſtanding has very little to do; but towards five or ſix Years of Age, as that begins to enlarge, a new Source of Fear opens itſelf, which, by the Help of the good Nurſe, grows to a large Extent before Manhood. Hitherto it was neceſſary the Pain or Danger ſhould be viſible and immediate, the Senſes muſt concur before the Soul could be moved, either by real or fictitious Dangers; but now ſhe becomes a Slave to a weak Underſtanding, and the Dupe of an overheated Imagination, frightens itſelf with Chimera's, that have no Exiſtence in Nature, and takes in a freſh Store of Fear to graft upon her old Prejudices. The Proceſs is this; moſt Women have ſtrong Faith in Spirits, Apparitions, and Witches, love to hear and repeat Stories of that Kind, the Child has now Memory and Underſtanding enough to be pleaſed with ſtrange Relations, the more monſtrous they are the better they pleaſe their weak Imagination, and the greater Root they take in the Memory. By frequent hearing of theſe Sort of Stories, they create in their Imagination the Idea of Spirits, or ſome Kind of Beings, to which they connect the Power of doing Miſchief, and accuſtom the Mind to think of them with Horror. It is always a Part of ſuch Narration, to lay the Scene in ſome dark, unfrequented, ſolitary, Place, eſpecially in Churches,

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Church-yards, and Charnel-houſes, by which Means, as often as Darkneſs, or any other of theſe Circumſtances occur, they conſtantly bring back to the Memory the Idea of Spirits, Hobgoblins, *&c.* and raiſe in the Soul the Emotion of Fear upon the bare Poſſibility, that Danger from ſuch Things is at Hand; and of Conſequence, the Child dreads being left in the Dark alone, and cannot for the World be prevailed on to go into a Church, or through a Church-yard, when once it grows duſkiſh; tho' but a Year or two before, e'er it had heard theſe Stories, it ſlept ſoundly in the Dark, and conceived no more Danger to be near it in a Charnel-houſe, than in the Nurſery. This is the firſt Foundation of the ſecond Stage of Fear, which is heightened by Degrees, as the Underſtanding begins to enlarge itſelf, and before it has grown to full Maturity; for now the Child begins to have a confuſed Notion of Death, and the Diſſolution of the Body, of which it had formerly no Idea; but at length, it ſees a dead Corps, perhaps of ſome Friend, obſerves the diſmal Alteration, and perhaps imperfectly ruminates on itſelf in ſimular Circumſtances, which creates in the Soul the Emotion of Dread and Horror, which is renewed, as often as ſuch Objects are preſented to the Senſes, or any thing occurs that has the leaſt Connection with the firſt Idea of Death, and of courſe Churches, Church-yards, *&c.* and all Places where

Corps are repoſited creates Fear and Dread, and the more ſo, as before they had ſuppoſed ſuch Places to be the Haunts of Spirits and Hobgoblins; and the Underſtanding is ſo long, e'er it is capable of diſcerning the Abſurdity of theſe Prejudices, that the Dread of ſuch Places becomes a Habit, which ſticks by them all their Life-time, even after their Judgment has diſcovered the Fallacy on which they are founded.

The next Stage of Fear is the Dread of Puniſhment, which has its Foundation in the two firſt, is raiſed by the Principle of Self-love, or Self-preſervation, and of all others is the moſt ſordid, tho' it requires a larger Share of Underſtanding to beget it; for the Agent muſt be ſenſible of Right and Wrong, at leaſt of what is held as ſuch, by thoſe in whoſe Power it finds itſelf: This Stage of Fear acts with great Violence on the weak Minds of Youth, and is therefore fixed upon by moſt People as the fitteſt Courſe to govern them by. Before they were grown ſtrong enough to bear Chaſtiſement, or till once the Nurſe had got ſo far the better of her Fondneſs for the Child as to be able to correct it, Raw-head and Bloody-bones, with all the Hobgoblins ſhe could invent, were uſed as Means to ſtill the froward Brat; but at laſt, ſhe finds in her Heart to beat it, and by that Means impreſſes its Mind with a Dread of diſobliging her, for Fear of the Rod, which, by the Connection

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of the Idea is transfered to every Thing that has the ſame Power and Strength, and by Degrees fills the Child with Cowardice and Timidity on the Approach of every Thing more powerful than itſelf: If the Spirit is kept long in this Subjection, Timidity becomes a Habit, and nothing afterwards can perſuade it to look at the moſt diſtant Proſpect of Danger, without a viſible Terror, and all the Marks of Cowardice, which is the loweſt and muſt abject State, to which a rational Creature can be reduced.

Hor. By this Enumeration of the ſeveral Stages of Fear, and the regular Progreſs it makes in the Mind, one would be apt to imagine, that there are no Cowards naturally, but that all who are ſuch, are formed ſo by the induſtrious Ignorance of the Nurſe.

Eug. There may be ſome timid cowardly Diſpoſitions, by the meer Force of Nature, and the Habit and Conſtitution of the Body, but theſe very rarely happen, or appear in the World with juſt that Degree of Timidity, which Nature planted in them; for when the Nurſe meets with ſuch a Foundation, ſhe certainly builds a Superſtructure upon it, with all the Materials I have mentioned. The naturally fearful are thoſe of weak puny Conſtitutions, and a decayed Habit of Body; for the Emotion of the Soul, on the Appearance of Danger, is always in Proportion to its real or ſuppoſed Powers of evading or overcoming it; if then the Mind finds

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the Body ſtrong, robuſt, and able to oppoſe any Violence offered it, the Dread of Danger vaniſhes as ſoon as ſeen ; but when the Idea of its own Weakneſs is added to the viſible Approach of what it dreads, then it ſhrinks within itſelf, and deſpairing of Conqueſt turns Coward : But there are many Cowards for want of knowing their own Strength ; and indeed, it is the want of this Knowledge, which begets Fear in general ; for as ſoon as we came to know Things as they really are, moſt of our imaginary Fears vaniſh, and ſuch as are real, produce Emotions proportioned to the Danger, and no more ; which leads me to point out the Method of avoiding and conquering thoſe Prejudices, which, I have ſhewn you, are chiefly bred in the Nurſery, and muſt be with great Care rooted out of the Mind.

I need not obſerve to you the bad Conſequences of Nurſes frightening Children, they are apparent, and to every diſcerning Eye they appear the Cauſe of all the Miſchiefs flowing from Fear, as they are the firſt Step to that baſe Habit, of which it is ſo difficult to diſengage the Mind. Children do not come ſo young under your Care, as to be in Danger of being frightened with Raw-head and Bloody-bones ; I only mentioned that firſt Part to ſhew you its Connection with, and the Foundation it lays for future Prejudices, and to caution you againſt the Practice in your own Nurſery. You

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ſhould betimes accuſtom the Infant to all Sorts of Objects, and to go freely to all Strangers, which will hinder Frights from Novelty, and take eſpecial Care, that nothing ſhould be ſaid or done in its Sight or Hearing, that can create Fear or Terror. If theſe are carefully avoided, till the Child is three or four Years of Age, it is impoſſible it ſhould have any natural Timidity, or conceive any Fear where the Danger is not real; and where it is real, as the Soul has not been over-awed by former Fears, or bewildered with Ideas relating to imaginary Danger, it ſtands collected within itſelf, the Means to avoid the Danger immediately occurrs, which it directly has recourſe to, then baniſhes every Emotion of Fear, becomes what we call rationally courageous, and able to look Danger in the Face, without ſhrinking.

But, *Horatio*, your Boys may learn the ſecond Stage of Fear in your Houſe, *viz.* the Dread of Spirits, Apparitions, dead Corps, and Churches. This you muſt guard againſt, and puniſh ſuch Servants of yours ſeverely, as take upon them to mention ſuch Things in their Hearing. But, if they have already acquired the Habit, you muſt break them of it: As far as their Underſtanding is capable, you muſt reaſon them out of it; but as that cannot be ſuppoſed ſufficient, you muſt habituate them to ſuch Objects as uſually renew that Idea in their Minds, and that muſt be by very ſlow Degrees: Too ſudden Attempts

may rather eſtabliſh the Habit than correct it: As for inſtance, ſuppoſe a Boy dreads going in the Dark, you muſt create little Errands, as if by Accident, to ſend him in the Dark, but ſuch as can take up but little Time; and encreaſe the Length of Time by Degrees, as you find his Courage encreaſe. If he refuſes, or declines this Method, you muſt work upon his Fear by Shame, repreſenting his Cowardice in the moſt ridiculous abject Light; if that has not the Effect, try the Spirit of Emulation, which is but Shame played in a different Manner. If one Boy goes, it is very probable that all the reſt will follow; but, if neither Shame nor Emulation will perſuade him to go in the dark by himſelf, try ſome trifling Reward, which ſhould be the laſt Method, except Force, which I would uſe in any Caſe; and indeed, in combating Fear, I think Force ſhould not at all be uſed, for that is combating the Fear of Spirits with the Dread of Blows; and I own to you, however ridiculous I may be thought for this Aſſertion, I think the Dread of Spirits more tolerable, and more conſiſtent with an honourable, generous, and manly Turn of Mind, than a Dread of Puniſhment. When you have brought them to be in the Dark without Fear, which Time will certainly bring about, you muſt take the ſame Pains about Churches, dead Bodies, and the Tombs; for you are to obſerve, that the Deſign of ridding them of

of these chimerical Fears, is not only because such Terrors occasioned by these Objects themselves must be of great Detriment to the Youth when grown up, but likewise because they insensibly enfeeble the Mind, and mix themselves with Objects of real Danger, making them appear ten times more dreadful than they truly are; and consequently disables the Soul from preparing properly for its Defence, and in the end makes it a rank Coward.

When you have endeavoured by familiarizing these Objects to them, to remove from their Minds the Dread which was before connected with their Ideas, you must endeavour to enlarge their Understandings, and shew them the Absurdity of the several Stories they have heard; and to ballance them against the Horror conceived at the Existence and Presence of Spirits, which, I am afraid, as an Orthodox Divine, you must neither conceal nor deny, I would have you inculcate upon them how much they are under the immediate Protection of Heaven, and how obedient all those spiritual Beings are to the Commands of their great Creator; and that probably the greatest Part of their Business here is to protect us from every Species of Danger, and not to fright or molest us on any Account. It would not be amiss, in order to displace the dismal and tragical Stories of Nursery-Spirits, to frame a System of Fables, where the Hero

Spirit ſhall be repreſented in an amiable, benign, and affable Light, capable rather of creating a Deſire to ſee ſuch a Being than to ſhun or dread it; if ſuch a Syſtem could be compoſed, I doubt not but it would have a great Effect in eraſing the former gloomy Impreſſions, where the Spirit is always repreſented diſcontented, in a horrid ghaſtly Figure, appearing on ſome tragical Errand, beginning or ending with Murder, Diſtraction, or ſome ſuch Thing, which makes the harmleſs Apparition appear ſhocking with a Vengeance, and, conſequently, his Acquaintance to be ſhunned; but if they were to appear like ſome of the *Roſicruſian* Spirits, or our Eaſtern Enchanters, Children might be brought to play with their Spirituality, and in ſome meaſure covet an Acquaintance with them; at leaſt, ſuch Stories would put the others out of their Heads, and pave the Way for a more perfect Cure, which a riper Judgment would certainly effect.

As to the Dread of Puniſhment, which I have obſerved to be the loweſt and moſt groveling King of Fear, you muſt by gentle Uſage remove it from the Apprehenſions of ſuch as have imbibed it from harſh Parents or tyranical Nurſes; and never uſe Correction, but upon abſolute Neceſſity, where you find the Youth incorrigible by every other Means; and then inſtill into him a greater Dread of the Shame than of the Pain, by prompting the reſt of

the Boys to ſhun the Company and Converſation of one who has been under the Diſcipline of the Ferula, as much as a grown-up Perſon does that of a Malefactor who has been whipt at the Cart's Tail; let the Apparatus be ſlow and ſolemn, and always attended with more Ignominy than Pain; and the Reconciliation after ſuch Puniſhment ſhould be brought about by Degrees, and never thoroughly compleated but upon the Performance of ſomething remarkably laudable: For if you do not connect a Senſe of Shame with every Puniſhment, you may harden them by beating, till they become inſenſible of Pain, and then your Labour is totally loſt: But at beſt by the Rod you make them mean ſpirited Slaves, and can inſpire nothing generous by that Means. Your own Temper, *Horatio*, is not naturally cruel, therefore I need not Caution you againſt Severity in Correction; but beware you betray no Paſſion, but rather the utmoſt Concern and Compunction on theſe Occaſions, and, as often as you can, transfer the ungrateful Office to your Uſhers; not that I would give them a Toleration for beating the Boys, on the contrary, never permit them to lay a Finger on them, except when expreſsly ordered; and even then, you need neither be preſent, nor ſeemingly acquainted with it, till it is over, that ſo the friendly Openneſs, which I think abſolutely neceſſary to ſubſiſt betwixt you, may not be leſſened.

Before you have recourſe to Blows, you muſt obſerve the Diſpoſition of the Youth; if he is naturally timid, Threatening will have the ſame Effect upon him, as Beating on another; and tho' this may create in ſome a bad Opinion of your Juſtice, when they ſee you correct one and only threaten another for the ſame Fault, yet you muſt keep up to it, for it is the Effect you are only to be ſolicitous about; and where that is to be obtained without Blows, you muſt never uſe them, becauſe a Boy naturally timid is made more ſo by adding Pain to Fear, which it is your Buſineſs to avoid. It is eaſy to obſerve the naturally Fearful; if you threaten him, he grows pale and remains trembling ſo for ſome time; ſuch a Diſpoſition you muſt endeavour to animate and ſtrengthen, and by no Means infeeble it yet more by Harſhneſs and ſour Behaviour. But when you ſee a Boy redden, inſtead of growing pale, he is not ſo much afraid as he is angry; with him uſe more Freedom, and perhaps in ſome Caſes Force may be neceſſary, ſince his Soul is more collected, and his Spirit ſtronger; but never carry your Correction ſo far as to reduce him to the State of the other, for there are more Miſchiefs attending the want of Spirit in Boys than the having too much of it: In a word, let the Ferula be uſed only after all other Means have failed you. But if you find a Youth of ſo ſtubborn a Temper that you muſt conſtantly uſe the Diſcipline,

Diſcipline, leſt ſuch a Diſpoſition ſhould infect the reſt, (for often ſeeing Puniſhment, may have ſome ill Conſequences on the Minds of thoſe who do not actually feel it; they may feel it by Sympathy, and contract the Dread, tho' they are not actually in Danger of Puniſhment,) I think it would be prudent in you to diſcharge yourſelf of ſuch a Youth as ſoon as poſſible; for you may depend upon it, you never will have any Credit in the Pains you take:—But as it now grows late, and the Evening ſomewhat cool, let us drop the Subject here, and return Home.

DIALOGUE IV.

On Pride, Shame, and Compaſſion.

Eliza. DO you ſee, *Horatio*, how young *Selwin* ſtruts about in the Yard; that Boy is the proudeſt Creature of his Age I ever ſaw: we can do nothing to mortify his Pride; he looks upon all the reſt of the Boys as his Slaves, and ſcarce worthy to wipe his Shoes, and quarrels with them often for not paying him Homage; pray, *Eugenio*, do you think ſo much Pride ſhould be encouraged in ſuch a Stripling.

Eugenio. Pride, in ſome Shapes, and to Exceſs, is certainly a baſe Habit; but it is a nice Thing to deal with. It muſt not be rooted

rooted out entirely, for that would be to deſtroy the Foundation of many good Qualities, which, however amiable they may appear in our Eyes when we view them without conſulting their Pedigree, yet owe their Birth and principal Support to Pride. A juſt Eſteem of ourſelves, an adequate Senſe of our own Powers, Faculties, and Abilities, is far from being blameable, being rather neceſſary towards the Government of our Actions. Thus far Pride is a virtuous Paſſion, and ought to be encouraged; but when it goes a Step beyond this, it becomes corrupt and vicious; and very ſeldom it remains in this juſt Proportion; for Self-love teaches us to eſteem ourſelves and our Abilities beyond their intrinſick Worth, and to pique ourſelves upon many Things that are either Blemiſhes in us, or purely accidental in our Poſſeſſion. If the young Gentleman you have pointed out is ſo proud as you have repreſented him, you muſt find out what he values himſelf upon; if that is really meritorious in itſelf, and he only errs in the Degree of Eſtimation he puts upon it, you muſt reduce him to a juſt Senſe of the Value of the Thing; if it is vicious, or at beſt but accidental, you muſt ſhew him the Vanity of it, and in that Caſe take all Opportunities to depreciate and render it ridiculous and contemptible: If I miſtake not, the Youngſter has a Daſh of the Mother in him. I know her perfectly: She is one of the haughtieſt

haughtieſt Women in *England*. She values herſelf upon her high Birth and the Luſtre of her Anceſtors, whom ſhe thinks inferior to none in the Kingdom. Now it is very natural to ſuppoſe, that little Maſter, her Son and Heir, and who till now has never been from under her Wing, may have acquired a Moiety of this Pride of Blood, which is perhaps the moſt ridiculous Vanity on Earth; if ſo, you muſt ſhew him the Folly of that Species of Pride, wherein true perſonal Merit attends not the Claimant. I would mortify this Diſpoſition as much as poſſible, for when he is grown up, he will meet with too many Opportunities to give him more than a juſt Value for the Diſtinction paid to Birth and Pedigree, without the Foundation being laid ſo far back as infant Prejudices. For, *Horatio*, I would baniſh all Kind of Diſtinction from this Seminary, but what is founded on real Merit and ſuperior Excellence. Shew all the Reſpect to a Boy, tho' the Son of a Tradeſman, that you would to the Son of a Duke, if you find he excels the reſt in true Worth; and be ſure to point out the Reſpect paid to ſuch with every Circumſtance that aggravates it to the proud Youngſter, that he may learn by Times to deſpiſe thoſe adventitious Advantages: By this Means you may raiſe his Pride to noble Emulation, and make him really merit the Transfer of the hereditary Honours of his Family to himſelf, which

the Cuſtom of his Country allows him to arrogate without any natural Title; for Nature knows no Diſtinction but ſuperior Knowledge, Merit, and Excellence; and to theſe, if left to herſelf, ſhe certainly would confer all Degrees of Power. But there is this Advantage, that a Youth of a proud Spirit is eaſier wrought upon to generous Actions and Notions, than the humble abject Slave; for Shame, which is begot upon Pride, and no more than the Compunction the Soul feels, when ſhe meets with any thing to mortify her Pride, will certainly operate upon ſuch a Mind ſtronger than every other Paſſion, and may be brought to regulate within due Bounds the parent Principle Pride; becauſe you have no more to do, but to ſhew the Meanneſs of ſuch an Action, Thought, or Behaviour, to the proud Youth, he is preſently abaſhed, and reforms for fear of meeting with the like Mortification on future Occaſions; whereas the leſs haughty Spirit, the humble cringing Wretch, is aſhamed of nothing, and is not to be wrought upon in that Manner.

Hor. But do not you think that the proud Man is apt to grow opinionative and obſtinate from a Principle of Pride, and that rather than confeſs an Error he will continue wilful in the groſſeſt Abſurity?

Eug. True, *Horatio*; Self-conceit and Opinionativeneſs follow hard upon the Heels of Pride, unleſs carefully managed. But

to

to prevent that, you muſt endeavour to give ſuch a Youth as we have been talking of, a mean Opinion of his own Underſtanding; at leaſt, by Time accuſtom him to think of the Superiority of your's; and point out to him the Meanneſs of being obſtinate in an Error: let this be conſtantly inculcated to him, and by Degrees his Pride will bear Contradiction. But, in order to this, you muſt be delicate in the Manner wherein you attack him; when you find him in one Error, do not immediately call him Fool or Blockhead, as I know is the common Fault of a great many Pedants; ſuch Language inflames his Pride; rather deſire him to recollect himſelf, for ſurely he cannot think or act ſo unfitly. This brings his Pride over to your Party, puts him upon hearing his Error with Patience, and Habit in a little Time makes the whole familiar to him; ſo that he bears Contradiction without his Pride taking part in the Queſtion.

Hor. Do you imagine, Sir, that the Soul of Man is naturally proud, or that the Paſſion of Pride would riſe to ſuch a Height as we ſee it generally does, without ſome falſe Steps in Education?

Eug. The Soul, no Doubt, would take Pride in itſelf, or, in other Words, take Pleaſure in reflecting upon it's own Exiſtence, and the ſeveral Faculties with which it finds itſelf endued, and would value itſelf above other Beings which it could diſcern qualified

in an inferior Degree. But then, that Eſteem of itſelf would be in juſt Proportion to it's real Worth, and would hinder it from acting a Part beneath it's natural Dignity; and it could never of itſelf, without the Tutelage of Education, pride itſelf in Trifles, in falſe Excellencies, or in the tenth Part of thoſe Things, which, by the Help of Cuſtom and Commerce with Mankind, inflame that Paſſion to the Exceſs we ſee it now arrived at. For, at preſent, little Maſter, as ſoon as he can diſtinguiſh the Meaning of Words, is entertained with Praiſes of his great Beauty, manly Port, and wonderful Senſe and Sagacity; Things which have no Exiſtence but in the fond Mother's Brain, and which the Soul could never of itſelf have had the leaſt Idea of; for the Properties of Senſe, Diſcernment, and Sagacity, muſt really have exiſted before the Mind could flatter itſelf with the Poſſeſſion of ſuch Talents; and it muſt have felt the Effects of them, before it could value itſelf upon them; and as for Beauty, it muſt have conceived a Notion of Beauty and Order independent of itſelf, before it could be capable of making the Compariſon, which would require a great many more Years, and a riper Judgment than thoſe commonly have, whom we ſee enamoured of the Beauty of their own Perſons. Self-love of itſelf will ſoon enough diſcover to us the true Value of every Thing we really poſſeſs; ſo

we need not the Help of Flattery to blow up the latent Sparks of Pride. Therefore Parents and Tutors ought to avoid giving large Commendations to Youth in their own Hearing; for as Self-love eaſily prevails on us to believe what is ſaid to our Advantage, the Soul by Degrees ſucks in the Poiſon of Flattery, is pleaſed with the fair Deluſion, and at laſt perſuades itſelf, that it deſerves not only what is ſaid of it, but much more. If we were not flattered in our Infancy, before the Mind is capable of judging whether the Praiſe is juſt, we ſhould never reliſh it in adult Years; becauſe then we could diſcern plainly the Abuſe offered to our Underſtanding, in ſuppoſing us poſſeſſed of Talents and Advantages, which we know in our Conſcience we are intirely void of, at leaſt in that Degree the Flatterer would repreſent to us. But the Soul in it's Infancy, being accuſtomed to hear its own Praiſe, and receiving at that Time a Pleaſure and Satisfaction in hearing it's Qualifications commended, acquires a Habit of bearing with the Satisfaction, which it cannot rid itſelf of, even at an Age when the Underſtanding is able to diſcover the Cheat. To prevent the Effects of this mean Habit, you muſt take care never to commend but on great and juſt Occaſions, and then but ſparingly; and give the Boys a mean Notion of him, who bears Praiſe to his Face, without ſhewing Reſentment: This will

arm their Pride againſt it's firſt Attacks, make them aſhamed as often as it is offered to them, and accuſtoms the Soul to an uneaſy Emotion and Compunction at every Approach of it; which Emotion muſt encreaſe with them as they grow older, and as their Underſtanding becomes capable of diſcerning the Baſeneſs of the Thing; for which Reaſon, as often as you give them due Praiſe, uſher it in with a Sort of Apology, which may teach them, that few or none have a Right to be ſo familiar as to praiſe them before their Faces. This betimes will learn them to be contented with the ſilent Approbation of the Countenance; and teach them, that the greateſt Pleaſure they ought to covet, is the tacit good Opinion of wiſe Men, and the inward Approbation of their own Minds. In a Word, *Horatio*, Pride is a governing Paſſion, and, if rightly managed, is capable of leading the Soul juſt as you pleaſe; and, contrary to moſt other Paſſions, it carries in it an Antidote againſt itſelf; for even Pride will teach a proud Man to be humble, or, at leaſt, to conceal the one, and manifeſt a Shew of the other; and if Children can be brought to this early, that Humility which they aſſume out of Pride, in Time, becomes a ſettled Habit, and the original Motive is quite forgot, which is not the Caſe in grown up Perſons; for though Pride may teach them to affect the greateſt Humility, where

that

that has a Tendency to their Exaltation, yet ſtill Pride itſelf predominates in the Heart, and breaks out on every Opportunity; it is only maſked with Hypocriſy, but the Diſeaſe is ſtill in the Mind.

Hor. But do not you think there are many other Vices, which draw their Original from Pride?

Eug. Yes, there are; and perhaps all the Vices known to Mankind, draw ſome Part of their Origin from Pride. But then it is owing to an Error in Education, and to a Want of directing it, in it's Infancy, to proper Objects, and blending them with the ſocial Affections. For Inſtance, Pride begets Emulation; and a manly Emulation of worthy Perſons, is reckoned laudable; but this, if not cautiouſly managed, certainly begets Envy, Hatred, Malice, and a thouſand other evil Affections. The Depravity of theſe Habits are ſo univerſally known, that I need not deſcribe them to you; but you may eaſily obſerve their Progreſs in Youth, whence the Foundation is laid for the ſucceeding Superſtructure. You fully encourage Merit in the Boys, by giving a Kind of Precedence, and a larger Share of your Eſteem, to the ingenious, diligent Youth, than to the Idle, or the Dunce; nay, you go further, you propoſe the clever Boy as a Pattern to his Neighbour: This at firſt alarms the dull one's Pride, and ſpurs him

on

on to a noble Emulation of the favourite Youth; if he overtakes him, perhaps, his Paſſion is carried no further; but if he finds himſelf unable to come up to his Competitor, a ſecret Grudge takes place, and he envies the Boy his ſuperior Talents, and your Favour; which by Degrees grows up to Hatred, and at laſt to down-right Malice; for Paſſions once ſet afloat never ſtand ſtill, they are in a continual Flux, loſing, or getting Ground perpetually, till they become totally extinct, or gain the Predominancy over the whole Man.

Hor. By this it would ſeem, as if you diſapprove of ſpurring up Youth to emulate one another, ſince in moſt Caſes it may beget that diabolical Paſſion, *Envy*.

Eug. By no means. I do not diſapprove of ſuch Emulation; but it ought to be managed with great Judgment and Caution, and always accompanied with ſomething that may encreaſe a benevolent Diſpoſition, which is the Antidote of Envy. Endeavour all in your Power to eſtabliſh a mutual Friendſhip amongſt all the Youths, but eſpecially between thoſe you ſet in Competition with one another; and endeavour to make the Compariſon as equal as poſſible; that is, let the Parts of the one and the other be nearly upon a Par, and the Difference ſuch, as there is a Probability of ſurmounting. For inſtance, ſuppoſe two Boys of equal Parts, but the one wanting in Application; there you

may with Safety oppoſe them to each other, becauſe it is poſſible for them to give equal Application, and the Strife to ceaſe; but if the Genius of the one is quick, and the other ſlow of Apprehenſion, then they can never meet, and, of courſe, Continuance of the Oppoſition may beget Envy, that Hatred, and ſo on to the laſt and moſt deformed Stage. Then I would endeavour to make the ſuperior Boy, that is, he you propoſe as the Mark of Emulation, give ſecret Aſſiſtance to the other, ſo as to ſtifle by good Offices the firſt Motion of a Grudge. It is not for any Conſequence, which the Quarrels Boys have with one another, at the preſent Time, that I would be at all this Trouble: Theſe are ſoon forgot, and when Men they may be very great Friends; but becauſe the Soul then learns the Habit of Envy, and ever after transfers its Hatred to every Object, poſſeſſed of any Thing which it cannot arrive at, which is the Source of the greateſt Part of the Miſchief which infeſts Society. For I have often ſaid it, *Horatio*, and I cannot repeat it too often, that there is no vicious Habit we poſſeſs as Men, but we learned the Rudiments of it at School; and what is worſe, the very Means which have made the Man vicious, if they had been duly attended to, when a Boy, might have made him juſt, good, honeſt, and virtuous. There is only another Branch, or Deſcendant of Pride, which I ſhall mention, and then have

have done with it, that is, Anger in all its Degrees; which certainly has its Source only in Pride, except ſo far as it is Conſtitutional. Children that have been long humoured in the Nurſery are generally peeviſh, or, if they continue to be humoured, certainly turn out paſſionate, if not outrageous. It would take up too much of our Time to deſcribe this Paſſion, and it is partly needleſs, ſince it has been lately handled in an Eſſay on that particular Subject: I ſhall only obſerve to you, *Horatio*, that you have it in your Power, by proper Management, to baniſh it from the Mind of every Youth in your Houſe. In the firſt Place, play all the Paſſions againſt it, Pride, Shame, and even Fear; and, above all, accuſtom ſuch as you find ſo diſpoſed, to early and conſtant Contradiction. It is a fiery, haſty Diſpoſition, and of all the other Paſſions you will find it the moſt troubleſome, as it is a Part of the Diſeaſe not to liſten to Reaſon. However, if you are obſtinate in oppoſing it with Contradiction in its Infancy, you may depend upon it, you will get the Better of it. You are only to be cautious, that you do not exceed, and carry the Mind to the other Extreme, or ſour the Temper by too haſty and ſullen Contradiction; you are rarely in Danger of making a Youth too patient. However, if the Boy is of a timid, puny Diſpoſition, as ſuch a Thing may be, you are to guard againſt it, by making your Approaches

proaches ſlower to ſuch a Youth than to the high-ſpirited, robuſt Conſtitution. In all Caſes, *Horatio*, when you are to root out an old, or plant a new Habit in the Mind of Youth, you muſt arm yourſelf with Patience; haſty Fruit never ripens, or has any laſting or pleaſant Reliſh; you muſt do every Thing by ſlow and ſilent Degrees, without letting the Youth underſtand what you are about; as you may raiſe a Sallad in the Green-Houſe in a few Hours, ſo you may raiſe the Appearance of a Habit in the infant Mind in a few Weeks, or at leaſt Months; but you muſt not depend upon ſuch haſty Productions, eſpecially if they have been founded on the Ruins of Habits of a longer Standing; but watch them continually, and ſupply them daily with freſh Advice, Example, and the Aid of ſome auxiliary Paſſion, with which you are to nurſe the main Habit.

Hor. Do you think Pride, Fear, and Shame ſufficient, if properly managed, to produce every Thing in the Mind which ſhould adorn it?

Eug. No, *Horatio*; there is one which is infinitely more ſocial and generous, and ought, for its own Sake, to be your chief Care; becauſe, if that is wanting, the Man muſt be little, if at all, better than the Brute; what I mean you may eaſily gueſs, is Benevolence, or Compaſſion. To nouriſh this, Pride,

Fear, and Shame, muſt be uſed as Inſtruments, and when it becomes a Habit, it, of itſelf, will curb them. We are naturally compaſſionate, if Fear and Pride, degenerated into Hatred, do not make us cruel; and our Compaſſion teaches us univerſal Benevolence. To cheriſh the compaſſionate Spark in the Soul, you muſt baniſh Hatred and Cruelty from your little Society. The ſooner either of them are diſcovered, the eaſier they are maſtered. When you find a Boy cruel in his Diſpoſition, you muſt ſoften it by a Narration of Facts, either real or fictitious, which will move the Paſſions, for Precept directly pointed that Way, or even Stripes, can have little Effect; it may ſtiffle the Diſcovery of the Diſpoſition, but cannot cure the Malady; but ſuch Narration, artfully introduced, ſoftens the Soul by Degrees, and in that Temper you muſt delicately point out the moſt moving Part of the tragic Scene, and the Baſeneſs of Cruelty: The Soul being often thus accuſtomed to think with Horror, on the Cruelty of others, may by Degrees contract the compaſſionate Habit itſelf.

Thus, *Horatio*, when you have reduced Fear to its proper Station, enabled the Soul to diſcern Danger, but not to ſhrink at it, confined Pride within its proper Limits, endued the Soul with a Senſe of Shame on the Appearance of every baſe Action; and made the Youth ſuſceptible of the Dictates

of

of Compaſſion and Benevolence. You may ſtore the young Mind by the Help of theſe primary Affections, with what Degree of moral Virtue you pleaſe, and make them really uſeful Members of Society, after they have left your Seminary, though you ſhould chance to teach them nothing but their mother Tongue: But, with the Advantage of human Learning, and a Soul thus trained to a Government of itſelf, you may expect to ſee them an Ornament, not only to your Country, but an Honour to the Species, now too much ſunk in Vice and Immorality.

FINIS.

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He who intends t'adviſe the Young and Gay,
Muſt quit the common Road ——— *the formal Way,*
Which Hum-drum *Pedants take to make Folks wiſe,*
By praiſing Virtue, and decrying Vice.
Let Parſons *tell what dreadful Ills will fall*
On ſuch as liſten when their Paſſions call:
We from ſuch Things our Pupils do affright,
Say not they're Sins, *but that they are* Unpolite.
To ſhew their Courage, Beaus *would often dare*
By blackeſt Crimes to brave old Lucifer.
But who, of Breeding nice, of Carriage civil,
Wou'd treſſpaſs on good Manners for the Devil,
Or, meerely to diſplay his Want of Fear,
Be damn'd hereafter, *to be laugh'd at* here?

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